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THE AMERICAN INSTITUTE OF SACRED LITERATURE

A PROFESSIONAL READING COURSE ON THE EXPANSION OF CHRISTIANITY IN THE TWENTIETH CENTURY. I

From the course on the Apostolic age, dealing with the spread of Christianity in the first Christian century, we turn with the present issue of the BIBLICAL WORLD to the expansion of the Christian religion in the present day. No subject pertaining to the Christian religion could be more timely. Never in the history of the world have political conditions been more favorable to the interchange of thought between nations. Never have the non-Christian nations been more willing to give attention to Christianity. Never has the church in Christian lands been more awake to the opportunity thus created, and never has it been better able to furnish both the men and the money needed to meet and use it. These facts give peculiar interest and importance to the study of the conditions affecting the progress of Christianity throughout the world. In the next four months PROFESSOR ERNEST D. BURTON, lately Commissioner of the University of Chicago for the study of educational conditions in the Orient, and PROFESSOR ALONZO K. PARKER, Professor of Missions in the University of Chicago, will outline a course of reading on this topic and will discuss some of the best and most recent contributions of scholars to it. Questions concerning the subject-matter of the course should be addressed to the BIBLICAL WORLD. Inquiries concerning traveling libraries containing the books of the course should be sent to the AMERICAN INSTITUTE OF SACRED LITERATURE, University of Chicago, Chicago, Illinois.¹

Introduction

The present moment is a particularly opportune one at which to undertake a general survey of the modern expansive movement of Christianity. The Missionary Conference held in Edinburgh in June, 1910, not only brought together a large number of Christian men most deeply interested in the promotion of Christianity throughout the world, and, by the reports carefully prepared beforehand, summarized as had never before been done the facts respecting the progress of Christianity and the opinions and convictions of those who are actively

engaged in missionary work, but gave a definite impulse to the missionary movement itself. A Continuation Committee was appointed to carry forward during the next ten years the work begun by the Conference. The appointment of this committee and of the subcommittees on the various phases of missionary effort will go far toward perpetuating the influence of the assembly in Edinburgh. The steps that have been taken, even within the short period since the holding of the conference, in co-operative organization of forces working in given countries are of great significance.

¹ All readers in this course are requested to see that their names are enrolled as members of the Professional Reading Course at the office of the Institute.

While the tasks that still remain, some of them not yet begun, are immeasurable as compared with what has been done, yet never since the first century has the Christian church so definitely faced the problem of the christianizing of the world, or the forces of the church been so well organized for the achievement of that end.

Within the limits of the time which can reasonably be given to a reading course of the kind proposed here it is impossible to take even a general survey of the entire field of modern missionary enterprise. Still less can the history of modern missions be covered. This course must, therefore, be limited to the study of the four great regions within which Christian missions are now being vigorously carried forward, and in the case of two of these something of the history of missionary work will be included. The four regions selected are (1) China, (2) Japan including Korea, (3) India, and (4) the lands in which Islam is dominant, including the Turkish Empire and Africa.

The aim sought will be to enable the reader to gain a vivid and reasonably accurate impression of the work that has been already achieved in these countries, of the tasks that are immediately impending, and of the forces that are available for these tasks. Such a survey should enable him to form a definite judgment on these questions: Are Christian missions to non-Christian lands justified? Have they thus far achieved results commensurate with the cost? Is there reason to hope that they may be ultimately successful? Are young men and women warranted in devoting their lives to this work, and is it reason-

able for the church to contribute of its wealth for the prosecution of missions?

Such a study as is here undertaken should properly begin with a consideration of the political, economic, social, educational, moral, and religious condition of the countries under consideration. This would then be rightly followed by the story of the introduction of Christianity into these lands and of the progress that has been made since such introduction. To these might then be added a survey of present-day conditions, an outlook upon the tasks and problems to be faced in the immediate future, and a survey of the forces available to accomplish these tasks. The limitations of the course, however, make impossible so full a study. A few books have been selected for each country, chosen with a view to giving an intelligent account of the present situation in the lands under consideration, together with as much of the preliminary history as it is possible to include. Each of these books will be passed in review to assist the reader more effectively to gain the information that they contain. Additional books will be suggested for those who have time to carry this study farther and topics and questions for additional study will be added.

Books Required for This Course

- World's Missionary Conference Reports*, 1910. New York: Revell. \$5.00.
The China Mission Year Book, 1912. New York: Missionary Education Movement. \$1.50.
 Blakeslee (ed.). *China and the Far East*. Clark University Lectures, 1910. New York: Crowell. \$2.00.
 Ross. *The Changing Chinese*. New York: Century Co. \$2.40.

- Christian Movement in Japan*, 1912. New York: Missionary Education Movement. \$1.00.
- Cary. *History of Christianity in Japan*, Vol. II. New York: Revell. \$2.50.
- Mission Handbook for India*, 1912. New York: Missionary Education Movement. \$1.50.
- Jones. *India's Problem, Krishna or Christ*. New York: Revell. \$1.50.
- Richter. *History of Missions in India*. New York: Revell. \$2.50.
- Lucas. *The Empire of Christ*. New York: Macmillan. \$0.80.
- Barton. *Day Break in Turkey*. The Pilgrim Press. \$0.50-\$1.50.
- Stewart. *Dawn in the Dark Continent*. New York: Revell. \$1.50.
- Gairdner. *The Reproach of Islam*. London: C.M.S. 2s.
- Barton. *Human Progress through Missions*. New York: Revell. \$0.50 net.

**Literature Recommended for the
Entire Course**

- Dennis, Beach and Fahs. *World Atlas of Christian Missions*. New York: Revell. \$4.00. *The International Review of Missions*. New York: Missionary Education Movement. \$2.00 a year.

General Survey

First among the required books of this reading course we place Vol. I of the *Edinburgh Conference Reports* in order to furnish a background of general information for the books which are to follow dealing with particular fields. It is in every way important that before China or India is entered a survey should be taken of missionary conditions and opportunities in the entire non-Christian world. It appears to not a few close observers of the world-evangelization endeavor that present-day conditions furnish a peculiarly urgent

situation, and an irresistible mandate. The reader must judge as he continues his studies whether the facts warrant this conclusion.

It is not rash to promise that the *Report* itself will be found illuminating reading. These nine little red books which contain the proceedings and conclusions of the Edinburgh Conference will be approached by many, it is not unlikely, with reluctance. One would like to be better informed of course regarding the most significant and serious of all twentieth-century enterprises. But is it really necessary to wade through these dull reports in order to reach the interesting matter? Suspicions such as these, not altogether without justification in experience, will be quickly dispelled. Not only has the material contained in these volumes the great value always attaching to first-hand information regarding a weighty undertaking, but it has been so skilfully sifted and collated and the indispensable introductions and summaries are prepared with so much care that each report possesses the effectiveness and charm of literary workmanship. One need not be a missionary enthusiast to find the Edinburgh Reports good reading.

Some practical suggestions may here be offered as to the most effective method of attack upon report No. 1, "Carrying the Gospel to All the Non-Christian World." Give attention first to the contents. Plainly, Part I, "The Opportunity and Urgency of Carrying the Gospel to All the Non-Christian World," comes first in its demand upon the reader. To the framers of this report the recognition at the outset of this

"opportunity and urgency" is the premiss upon which the argument of the entire book hangs.

Part III, "Factors in Carrying the Gospel to All the Non-Christian World," an enumeration of the instrumentalities upon which the church depends in its endeavor to meet the demand the non-Christian world makes upon it, should be read next. Give particular attention to the section in Part III, entitled, "The Superhuman Factor," weighing well the reply it offers to the tendency so common today to attribute the success of missions entirely to such agencies as the school, the dispensary, the shop. The missionary enterprise cannot afford to purchase popularity and patronage at the cost of minimizing the superhuman factors.

Prepared by these introductory studies we should be ready for Part II, "Survey of the Non-Christian World." You will make your survey under the guidance of experts. This accumulation of material illustrating the conditions which the missionary enterprise encounters the world over has been made through a very extensive correspondence with the wisest and the best-informed men and women anywhere to be found in the missionary service. Read the "Survey" with the *World Atlas of Christian Missions* before you. Locate every country, province and city explicitly mentioned. An acquaintance with the geographical setting will often go far to elucidate a missionary problem. Be at the pains especially to study with the map the unoccupied and the overoccupied fields. Inquire of the map whether the missionary board of which you are a sup-

porter is making a sagacious distribution of its forces.

But there is much information of great interest to be found in this atlas beside that contained in the maps. The great *Directory of Missionary Societies*, unequaled for its completeness and correctness, gives a clear conspectus of the missionary activities of the home base; which, taken together with the extraordinarily full statistical tables, enables the student to ascertain, so far as figures can tell the story, just what has been accomplished, what particular endeavors are now being made, under what direction and with what resources, in any given missionary field of the world. For edification and inspiration few books are of greater value than this atlas.

Part IV (of Vol. I of the *Edinburgh Conference Reports*), "Findings of the Commission," is a unique missionary document. For the first time in the history of missions, a series of recommendations has been put forth addressed to the entire missionary constituency of Protestant Christianity regarding the particular tasks to be undertaken in the future and the particular policies to be pursued. This manifesto is so well supported by facts, it ignores so completely all denominational prejudices, it is so candid and so far-seeing, that it must carry great weight. We have known in our hearts for a long time that it is not true that

Like a mighty army
Moves the Church of God.

Rather has it moved upon the non-Christian world in detached regiments, each with its own banner and each following the counsel of its own wisdom

or caprice. Certainly that confused and wasteful day of independent and even rival endeavors must be drawing to a close.

Part I. China

Books Required

Edinburgh Conference Reports, *passim*, especially Vol. III, "Education."

China Mission Year Book, 1912.

Ross. *The Changing Chinese*.

Blakeslee. *China and the Far East*.

The General Situation

The *China Mission Year Book* for 1912 represents a comparatively new sort of missionary literature. A Japanese year book has reached its tenth issue and the first volume of an Indian year book is ready. These volumes witness most impressively to the deepening conviction of the men on the field that they are not merely foreign representatives of denominational interests at home but the servants of one Master, engaged in a common task. Information on nearly every question an intelligent man is likely to ask regarding missions in China may be found somewhere within the covers of this book. The first four chapters have to do with recent political reconstructions and revolutions. It is not at all clear that the order in which these chapters stand is the order in which they may most profitably be read. It does not greatly matter. In whatever order they are taken there will be repetition. Nor is this a fault. The subject demands the protracted study which reads and reads again. It has become a commonplace to speak of the epoch-making significance of recent events in the Middle Kingdom. One does not explain a situation, however, by labeling it "epochal."

It must always be possible to get at least a little way into an understanding of the causes and the meaning of the epoch, and in that search articles such as these of the *Year Book* are far more trustworthy guides than the picturesque and impressionist narratives of popular journalism.

For a fresh impression of the religious situation in China, one should reread the *Edinburgh Conference Reports*, Vol. I, pp. 81-89; and to gain a notion of the extent of the Protestant Christian community consult statistical tables in the *Missionary Atlas*, and p. 370 of the *China Year Book*.

Evangelization

Modern missionary work has been forced in large part by its success to take on diversified forms. Beside the preacher is the physician, the teacher, the translator, the writer, and even the printer, publisher, and builder. This fact has given rise to serious questioning whether evangelistic work is being unduly neglected by the foreign missionary, or whether, on the other hand, it is the wisest policy as rapidly as possible to give over to the native Christian church the work of preaching the gospel to non-Christians, the foreign missionary confining his effort to oversight, education, and inspiration. The *Edinburgh Conference Report*, Vol. I, discusses on pp. 298-316 the "Various Missionary Methods," and on pp. 318-43 the "Church in the Mission Field as an Evangelizing Agency"; and chap. ii of the *China Mission Year Book* has a symposium upon the matter. It is suggested that these be read in the order named, and that at the end the reader endeavor in view of the various opinions

expressed to decide, if not precisely what the missionaries in China ought to do today, yet what is the goal toward which they ought to be working in this matter.

Education

The importance of education as an element of missionary work is more clearly and generally recognized today than ever before. Almost every American and European missionary society has at one time or another passed through a period of skepticism respecting the value or legitimacy of education as a part of missionary work, and a reaction in favor of limiting its work to evangelism pure and simple. No society has experienced such an anti-educational movement without subsequently having reason deeply to regret it, and most of the societies that have been founded on a platform of no education have been forced later to include educational work.

In China the situation in respect to educational work conducted by missionary societies is so intimately connected with the education conducted by the government that the former cannot be treated intelligently without some knowledge of the latter.

The Chinese people have from time immemorial believed in education and revered educated men. There is no caste in China, and wealth has not carried with it the prestige which it has conferred in some Western countries. Standing in the community and political position have both depended mainly on education. Until 1905 eligibility to the highest offices was conditioned on passing a series of examinations. Passing the preliminary examination ad-

mitted the candidate to the examination for the first degree. In 1900 there were first-degree halls in about 250 cities, most of these being chief cities of a district. The examination for the second degree, open only to those who already held the first degree, was held in the eighteen provincial capitals. The examination for the third degree was held once in three years, in Peking. In Peking also once in three years an examination was held for the title of Han Lin, only those who held the third degree being eligible. For all these examinations the number of candidates was large, the number who succeeded small, and not a few spent their whole lives in the effort to reach the highest degree and the high official position to which it made one eligible.

But there was no system of public or state schools. Preparation for the examinations was made under private tuition or in small private schools. The examination halls were a striking feature of the various capitals, but there were no academies, colleges, or universities.

This was the situation when the Protestant missionary societies, about the middle of the last century, began, of course in a very small way, their educational work in China, and such continued to be the situation until the beginning of the present century.

It was her defeat by Japan in 1895 that first gave China serious doubt about the adequacy of her civilization in general and her education in particular. To have been conquered by a nation so much smaller raised the question what that other nation had acquired to make her so powerful.

The answer was Western education, and the young emperor at once began to ask how China also could acquire it.

The Boxer movement of 1900 was a temporary reaction, an attempt to repel the steady aggression of the Western powers, not by acquiring their weapons, but by expelling them and exterminating all their works. When it failed, the empress dowager took up the policy for the adoption of which she had previously forced the young emperor into retirement, and reissued in effect his edicts, approving the movement for adopting Western ideas and education. As early as September, 1901, she issued a decree commanding the establishment of schools of various grades throughout the empire, in which along with the Chinese classics principles of government and foreign science were to be taught. Various other decrees followed culminating in that of September 2, 1905, definitely abolishing the old-style examinations and that of September 3, 1905, establishing a curriculum, modeled mainly on that of Japan and composed chiefly of subjects of the Western learning.

The decade from 1901 to 1911 was a period of great activity. In every province, schools of all grades were established from the most elementary to those which aspired to be universities but were in most cases little more than high schools. According to the third annual report of the minister of education, published in 1911, and covering the year 1910, there were in China 52,650 schools of different types, with a student body numbering 1,625,534

students, or about 1 in 250 of the total population; the total amount expended was something over 24,000,000 taels, or about \$16,000,000.

The revolution of 1911 was, of course, a serious blow to government education, cutting off in large part its financial support. But the new republican government promptly organized a department of education, and appropriated for schools about two-thirds of the amount provided for that purpose in the annual budget of the old government. To what extent the schools have actually been reopened, it is difficult to say definitely, but much progress has undoubtedly been made.¹

The radical change in China's educational policy which has taken place since 1895, and especially the friendly attitude of the new government to Christianity have opened to the Christian educational forces working in China a great door of opportunity and responsibility. Under the pressure thus created, rapid progress has been made in the direction of co-operation and co-ordination. Previous to 1900, there was very little union educational work, each board for the most part conducting its own schools. The destruction of mission property by the Boxers in 1900 furnished some opportunities for consolidation and the great demand for education and the correspondingly great opportunity for educational work have furnished a much greater spur in the direction of union.

From the point of view of Christian education, the empire of China falls into the following great divisions: (1) South

¹ See address delivered by P. W. Kuo at the Clark University Conference, November, 1912, and published in the *Chinese Student's Monthly*, for December 10, 1912.

China, with Canton as the principal and Swatow a secondary center; (2) the Fukien Province, with Foochow as the principal and Amoy a secondary center; (3) East China, with Shanghai and Nanking as the centers; (4) Central China, with Hankow-Wuchang as the principal center and Changsha second; (5) North China, with Peking and Tientsin as the most important points; (6) West China, with Chengtu as the capital, and Chung King an important center; (7) Northwest China, including the provinces of Shansi and Shensi; (8) the province of Shantung, lying between North and East China, with important educational work at Weihsien and Tsinanfu; and (9) Manchuria, with Mukden as its capital.

Each of those districts has its Christian educational work. In most of them there is a Christian college which is now, or is in the way of becoming, the unifying center of the educational work; nearly all of them have a Christian educational association representing various boards and denominations, and in nearly all decided progress has been made in the last five years in the direction of the co-ordination of educational effort.

West China was the first region definitely to co-ordinate all of its Christian education. The Christian Educational Union of West China, organized in 1905, has oversight of all elementary and secondary education in the three provinces that constitute West China. The West China Union University in Chengtu unites practically all denominations and boards in the work of higher education (see *Edinburgh Conference Reports*, Vol. VIII, Appendix G).

In South China there is the Canton

Christian College, and a South China educational association, and progress is making toward co-ordination of all lower schools with the college. The Chinese dean of this school, Mr. Chung, is also the director of government education for the province. In the province of Fukien, there are two colleges, at Foochow, one for boys and one for girls, and two for boys at Amoy; but the project of one Christian university for the province is under consideration. East China has colleges at Shanghai, Nanking, Soochow, and Hangchow; but Nanking, with the University of Nanking under a board of trustees elected by four denominational mission boards, and with affiliated medical and theological schools, is rapidly becoming the co-ordinating center for the educational work of all the non-Episcopal boards; while St. John's University at Shanghai, often spoken of as the best college in China, represents the Episcopal church of America. In Central China, Boone University at Wuchang is conducted by the American Episcopalians, Griffith John College in Hankow by the London Missionary Society, and Yale College in China at Changsha by the Yale University Mission. In North China there is the Peking University at Peking, the North China Union College at Tungchow, the Anglo-Chinese College at Tientsin, and the North China Woman's College in Peking; but steps have already been taken toward the uniting of the first two of these, and there is already in Peking the Union Medical College, in which both British and American societies are working together. In the province of Shantung, the Shantung Union University with

its college, normal, and theological school and medical school is supported by the Presbyterians of the United States (North) and the English Baptists, with the co-operation of other boards working in that province. In Shansi, the Oberlin Memorial Association conducts an academy at Taikuhsien, with ten affiliated schools. The educational work in Manchuria is chiefly conducted by the English and Scotch Presbyterians, the latter having a college at Mukden.¹

Throughout the whole field the tendency, manifest especially in the more advanced provinces, is toward the development in each great division of the republic, of a unified system of Christian education, which shall include the schools of all the mission boards and of all kinds and grades.

According to the *World Atlas of Missions*, published in 1911, the total number of pupils in Christian schools in China, presumably in 1910, was 79,953. The reader will do well to consult these statistics somewhat in detail. This is about one-twentieth of the number in the government schools in this same year. Since that date the number in government schools has probably decreased and those in Christian schools increased. But it is evident that there is no prospect of the Christian schools rivaling the national schools in numbers. The aim must rather be to provide for China schools which, like the denominational schools in America, shall supplement the work of public schools and state institutions, filling a place otherwise unoccupied and doing a kind

of work which the government schools cannot do as well, if at all.

What that place and work is, is the question with which chap. iii in the *Edinburgh Conference Reports*, volume on "Education," deals. The reader is advised to preface the reading of this chapter on China with chap. xi, setting forth the conclusions of the commission on the general subject of missionary education. Special attention is called to the section on the "Aim of Missionary Education," a topic on which, it will be noticed, the members of the commission were not wholly of one mind, and to the section on the importance of making the missionary aim predominant. After this, chap. iii should be read, and the portion of chaps. vii, viii, and ix that pertain to China. The discussion of the report on pp. 425-37 will also be of interest.

Those who wish to go into the subject more fully will do well to obtain and read Lewis, *The Educational Conquest of the Far East*, which gives an excellent account of matters up to 1902; the "Report of the Commission on Education" in the *Report of the Shanghai Missionary Conference, 1907*; King, *The Educational System of China as Recently Reconstructed* (*U.S. Bureau of Education Bulletin*, 462, 1911); and Miss Burton's volume on *The Education of Women in China*. A vigorous criticism of government schools from a Chinese point of view is found in the *China Mission Year Book* for 1911, pp. 104-11.

Literature and Intellectual Life

Closely akin to the education of the schools as a factor in the extension of

¹ Cf. *China Mission Year Book*, 1912, chap. xviii, which is, however, already out of date on some points.

the influence of Christianity are the production, publication, and circulation of literature. Under this head fall not only the translation and publication of the Bible and the issuance of books of a distinctly religious character, but many other books which either presuppose the principles of Christianity or are useful in the Christian schools. A good idea of the importance of such work may be gained from the *Edinburgh Conference Reports*, Vol. II, chap. vii, and Vol. III, chap. x. A general, though inadequate, knowledge of the work actually going on in China can be got from the *China Mission Year Book* for 1912, chaps. xxi, xvi, and xix.

Medical Work

Medical missions, including hospitals and medical schools, occupy a very different place in China from that which they fill in Japan or even India. In Japan, the government itself makes large provision in both directions, and in India much is done by the British administration. In China, on the other hand, until recently, government and other native agencies have done very little in medical work. In 1909 there were but four government medical schools in the empire (two of these for the army and navy), and a very limited number of hospitals, if, indeed, there were any. On the other hand, the extreme ignorance of the native practitioner and the habitual neglect of the sick and unfortunate have led Christian missionaries to the establishment of numerous hospitals and medical schools. As a consequence (see the *Atlas of Christian Missions*, tables of medical work), it appears that while Japan (exclusive of Korea) had in 1910 but

10 Christian hospitals and 4 medical schools, and India 170 hospitals and 26 medical schools, China with a much smaller Christian population than that of India had 207 hospitals (the *Year Book* for 1912, p. 370, reports 235) and 55 medical schools.

The subject is unfortunately very inadequately treated both in the *Edinburgh Conference Reports* and in the *Year Book*. But see the latter, pp. 260 ff., noting that the statistics on p. 262 cover less than half the whole number of hospitals. The sketches of the lives of the women physicians in Miss Burton's *Notable Women of Modern China* will give a more vivid impression of the need and value of medical work than statistics.

Interdenominational and Undenominational Movements

Among the many other topics discussed in the *Year Book* two deserve particular notice, namely, chaps. xiii and xvii, treating of independent and self-supporting Chinese churches and of the progress of the movement toward union and federation. These are both vital questions to Christian China. The missionaries are taking serious account of that fact. They desire nothing so much as to make themselves superfluous in China. The home boards are asking what their duty may be. Certainly we are all agreed at home and abroad that the enlightenment and guidance of the Holy Spirit are not confined to English-speaking people. On this question, of so great immediate concern, Vol. VIII of the *Edinburgh Reports* should be consulted, and in particular pp. 191-97 and Appendices C and H.

Among union movements mention should be made of the Young Men's Christian Association. This organization has had most able leaders and has not only done a great service directly through its work for the Chinese, but has on the one hand exemplified, and so promoted, a broader conception of the scope of Christian missions, and on the other acted as a powerful unifying force among the missionary forces by securing the co-operation of all and demonstrating that sectarianism is not a necessary element of success. Chap. xxiv of the *China Year Book* gives some impression of the work. The report of the previous year gives fuller details of the evangelistic work of the association.

The Young Women's Christian Asso-

ciation, which first entered China in 1903, is aiming to do a work for the higher class of women. Its work has not yet extended beyond a few of the larger cities.

Roman Catholic Missions

Inquiry is often made as to the present condition of Roman Catholic missions in China. The information is not easily obtained. It is the more gratifying to find that the *Year Book* publishes from authoritative sources quite complete statistics. It will probably surprise most of us that the Roman Catholic Christians (exclusive of Catechumens) number eight times as many as the baptized Protestant Christians, and four times as many as the whole Protestant community.

[*Professor Burton's discussion will be continued in March "Biblical World"*]

SUGGESTIONS FOR LEADERS OF BIBLE CLUBS USING THE OUTLINE COURSES

Every month from October to June there will be presented in this department of the BIBLICAL WORLD suggestions to leaders of Bible Classes, desiring to use as a basis for class work either the outline Bible-study course on "THE LIFE OF CHRIST" prepared by ERNEST D. BURTON, or that on "THE FORESHADOWINGS OF THE CHRIST" by WILLIAM R. HARPER. Suggestions are prepared by GEORGIA LOUISE CHAMBERLIN, Secretary of the Reading and Library Department of the AMERICAN INSTITUTE OF SACRED LITERATURE, who will be glad to consider any questions which club leaders may choose to address to the INSTITUTE.

The Life of Christ¹

In the presentation of the work this month, there is opportunity for careful study of, and special emphasis upon, the development of the character of Jesus under the increasing shadow of the certainty of his approaching death. The events of this period, the final one of the Galilean ministry reveal him as reaching the highest point of

spiritual exaltation, and in spirit completing his sacrificial life, although the actual time of his death was yet in the future. Such sublime moments as that in which Jesus rejected the suggestion of his friend Peter, that the future which he predicted need not be, and in which he rose to the height of transfiguration, should be made to

¹The textbook for this course is *The Life of Christ*, by Ernest D. Burton; 50 cents, plus 4 cents postage. Address the AMERICAN INSTITUTE OF SACRED LITERATURE, Chicago, Ill.